

language.

The New York mission began in 1642, among the Mohawk, with the ministrations of the heroic Jesuit captive, Father Isaac Jogues, who met a cruel death at the hands of the same savages 4 years later. During a temporary peace between the French and the Iroquois in 1653 a regular post and mission church were built at Onondaga, the capital of the confederacy, by permission of the league. The Oneida, Cayuga, and Seneca invited and received missionaries. Much of their welcome was undoubtedly due to the presence of large numbers of incorporated Christian captives from the destroyed Huron nation. The truce lasted but a short time, however, and before the summer of 1658 the missionaries had withdrawn and the war again on. In 1666 peace was renewed and within a short time missions were again founded among all the tribes. In 1669 a few Christian Iroquois, sojourning at the Huron Mission of Lorette, near Quebec, Canada withdrew and formed a new mission settlement near Montreal, at a place on the St. Lawrence known as La Prairie, or under its mission name, St Francois Xavier des Pres, the precursor of the later St. Francois Xavier du Sault and the modern Caughnawaga. The new town soon became the rallying point for all the Christian Iroquois, who removed to it in large numbers from all the tribes of the confederacy, particularly from the Mohawk towns. There also gathered the Huron and other Christian captives from among the Iroquois, as also many converts from all the various eastern Algonquian tribes in the French Alliance. To this period belongs the noted Jesuit scholar, Etienne de Carheil, who, arriving in 1666, devoted the remaining 60 years of his life to work among the Cayuga, Hurons, and Ottawa, mastering all three languages, and leaving behind him a manuscript dictionary of Huron radices in Latin and French.

In 1668 also a considerable body of Christian Cayuga and other Iroquois, together with some adopted Hurons crossed Lake Ontario from New York and settled on the N.